

None but FOOLS Marry: ⁵¹⁸¹₅

OR, A

VINDICATION

OF THE

BATCHELOR'S ESTIMATE;

In Answer to the OBJECTIONS made against it.

*Semper habet Lites, alternaque Jurgia, Lectus
In quo nupta jacet, minimum dormitur in illo.*

JUV.



L O N D O N :

Printed for A. DODD, without Temple-Bar.

M.DCC.XXX.

(Price Sixpence.)

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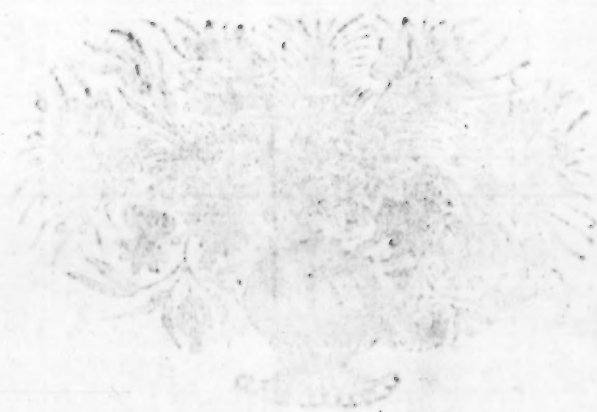
OF THE

CHIEF'S ESTIMATE

Answer to the Objections made against it.

By John ...

John



LONDON

Printed for A. Bland, without Temple-Bar.
M.DCC.XXX.

(Price 2s. 6d.)

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None but **F O O L S** *Marry.*

AS I am the real Author of the *Batchelor's Estimate*, which has for some time afforded Diversion to, and undergone the Criticisms of the Town; I think in Justice to it, I should vindicate it from the Aspersions thrown on it and the Author, especially from those in Print, that I think worth considering. As to two of them, the *LADY'S ANSWER*, and the *WOMAN'S ADVOCATE*, I shall take no farther notice of them, than that they have the Names of Answers, only to make the Copies of the *Estimate*, which they annexed to them, and pirated from the true Proprietor, to sell the better. As to the first, the Town at its first coming out was sufficiently satisfied 'twas a *Grub-street*; as to the second, I think it beneath a Gentleman to answer it, because no Gentleman could have wrote it, consisting of so much Scurrility: It's sufficient Satisfaction to me to observe, that the Readers of it, from its being so preposterous and scurrilous, immediately cry out of the Author, *THIS FELLOW IS A FOOL*. As to the Married Man's Answer, because 'tis wrote like a Gentleman, and with no such fardel as the others were, I chuse for those Reasons to answer it, and shall therefore in so doing address myself to the Author thereof.

The first thing, Sir, you begin with by way of Answer, is, That I make no Allowance for the Reputation and Advantage, which you say I shall in many Respects gain by House-keeping. Could you have mentioned any one of those many Respects, I don't doubt but that you would; but such a general Charge, without any Reason or Foundation mention'd to support it, seems to me to argue, as if you could not maintain your Allegation; and indeed I can't conceive how you can. Does

paying Parish-Taxes clear our Intellects, or does Matrimony refine our Judgments? If not, how comes it about, and what Foundation can the *married Man* and House-keeper have a greater Reputation than the *Batchelor*? I must own I don't know: But now I think on't indeed, in one respect may; that is, by marrying an agreeable Woman he stands very fair chance of having a Reputation, now very much vogue, in that State; which, I thank my Stars, I, as a *Batchelor*, am only capacitated to give, but not receive. Was I employ a Person to manage my Affairs, I should chuse employ the *Batchelor*, in regard the *married Man* has so much to do to mind his Family-Affairs, he'll have but little time to mind those of others.

As to the Deductions you would have made on the Account of casual Fruition, and the consequential Articles of it before you make such a Deduction, you should first lay down as necessary, that young Fellows must *Whore* or *Marry* otherwise 'tis ungenerous to tax me, as I have not committed the one, that I must the other. If you make it out, that *Batchelor* must go a *whoring*, you have found out something new, and as the first Discoverers of any thing *useful* ought to have Thanks, you have mine. If there's no such Necessity for ought you know I may be one of those *Batchelors*, that walking between two Precipices (*Whoredom* and *Matrimony*) may have so cautiously directed my Steps, as to avoid both. But as 'tis not for my *Credit* with the Fair Sex to pretend not to have been gratified by any of them, I own I have had some Amours, but not with such as were fordidly prostituting their Charms for Gain; but with those only, who gratified me for no other Prospect, than an equal Return of Love, consequently no Deduction ought to be made on the account of the Expence of it. But supposing that my Taste has been so very low, as to take up with those, that let their Charms to hire, and that I have been at some Expence in that respect; yet as Women are now-a-days very cheap (I don't mean those of the Town) and their Price runs at a low Ebb; 30*l.* a Year will drive a pretty good Trade of that sort of Ware; and I am told you may agree to be insur'd Great, and for five Guineas a-year insure yourself against all ill Consequences that may happen. And if the Expence

casual Fruition is no more (as prudent Dealers therein assure me it is not) I am sure the Undervaluations and Omissions in my Estimate amount to above twice those Sums.

You alledge (and for Argument-sake suppose it true) that in the Articles of House-keeping I shall have the principal Pleasure, yet I must be at six Parts in seven of the Expence. Pray how stands it then? Is that Encouragement to commence Husband?

'Tis not my Wife, but I, shall bear the Load of the Expence of Children, for you see her Fortune can scarcely answer any Expence at all; but as she partakes of an equal, if not, as most allow, a greater Pleasure in the begetting them, don't see why she should not proportionably contribute to their Maintenance.

By the Story of the *Spanish* Grandee, you would insinuate and consistent enough with your Admission of my being well-dispos'd to get Children) that let it cost me what it will; may by a frequent Repetition of the Pleasures of Matrimony, and I dare say, not disagreeable to my Wife) reduce the Expence of each Pleasure to a very minute Sum, unless it was my own Fault, which admits a Readiness of one side. But on a second Calculation of the Expences of the Estimate, I find I shall pay for those Pleasures at the rate of 12 s. 8 d. for each Night's Lodging; a meer Trifle, you'll say; But however, whether after Honey-Moon is over, (which, by the way, they tell me is the shortest in the Year) those Pleasures will be frequent, as to reduce the Expence of them to a very minute sum; or on the other side, whether several 12 s. 8 Pences will not be expended towards each Pleasure, is the hazardous experiment I still decline to make; but leave it to those who have shot the *Gulf*, and now know the Danger, to reflect how prudent they were, when they undertook so hardy an enterprise: where, let the dear Partner be fullen and ill-temper'd, or gay and good-natured; let her by chance or otherwise be ugly or agreeable; let her be obstreperous and unruly, and, *Xantippe* like, scold me out of House and home, or be meek and condescending; let her be expensive (and what some good Wives have industriously done)

run me into Goal, or be frugal and careful ; let her be healthy or ailing ; let her be a *Messalina*, or a *Lucrece* ; let her have all the ill, and none of the good Qualities : yet the dear Creature I am destin'd to love and cherish for Life, she must be Partaker of my Bed and Board. From this Bargain tho' ne'er so ill concerted, there's no Appeal lies, or any Redress to be had. Who then that lives already comfortably and happy, would, (not knowing when he was well) be Fool enough to make an Experiment ; where, if it happens according to his Wishes, he can but live still comfortable and happy ; and where, if it does not (as I believe most People will allow it to be a reasonable Chance to lay twenty to one against him) he'll have only this sad Reflection ; I was happy, but strove to be otherwise, and am so. Such an Experiment would be as prudent, as that made by a Person, who having a very valuable Diamond, would needs try, whether it was so hard as to bear the Strokes of a Hammer on an Anvil. He satisfied his Curiosity ; what follow'd ? The Diamond broke, and the Possessor of it curs'd his Stars, for having been such a Fool.

You say by Marriage I become a better Subject, a more useful Friend, and a more virtuous Man, neither of which can I allow. As to the first then ; there's no Law that commands or forbids us to marry : He that does not, transgresses no Law ; and he that does, complies with none. How can one then be a better Member of a Community, or a better Subject than the other ; when what is said to make a Difference between them, is in itself indifferent. But as everybody, thank Heaven, is left to his own Choice ; and mine I think, is the best, being consistent with the Opinion of an inspired Writer : I pronounce myself a better Subject, who can without Injustice to any, freely engage in the Service of my King and Country ; and as *Pomfret* says, afford them my *Tongue, my Pen, my Fortune and my Sword* ; than he, that's obliged to make use of all these, to minister to the Necessities of a Family, which he's tied to ; and which, consistent with the Laws of God and Man, 'tis his utmost Duty to provide for.

To be a more useful Friend, 'tis almost impossible for a married Man; for he must (and 'tis a great Sin if he omits it) breed up, maintain and provide for his Family: If, during that time, he should provide for a Relation, do a Friend a Kindness, or this, or that Act of Charity, it will be look'd upon to be, and so 'tis in fact, so far a Robbery of his own Family; so that the Tyes of his Duty in that respect are so strong, he can scarce do one Act of Benevolence to any other; so true is the old Proverb, *Charity begins at home*. And even when he has done all he can, his thankless Children (which, by the way, is no great Encouragement to beget them) think he made a very ill use of his time, in not having rais'd them greater Fortunes: Whereas the *Batchelor*, having none but himself to provide for, and having the same Methods and Talents of becoming Rich, with *the married Man*, without a quarter of the Expence, soon gains that end; while 'tis well, if the married Man, with his greatest Industry, supports his Family. *The Batchelor* gives his Niece or Cousin a Fortune, and places her in the World; binds a Nephew Apprentice, puts out a poor Child to School, relieves a poor industrious Family struggling with Poverty, lends or gives a Friend a Sum on an Emergency; ALL these he does, not as a Performance of any Duty incumbent on him, nor will it be esteem'd as such, but as meer Acts of Benevolence; he robs none, he does none Injustice, his Family at home want it not, he is valued and respected, as a truly generous Soul, he sees the good things he does, rewarded in the Gratitude of the Receivers of his Benevolence; and in the Increase of his Fortune, which, with his good Intentions, gives him Ability: Whilst the *married Man*, tho' perhaps he may have the Inclination, yet very seldom has the Ability of being half so useful a Friend as the *Batchelor*.

As to the married Man's being more virtuous than a *Batchelor*, I am satisfied there are so many Provocatives to Passion in Family-Concerns, that the married Man lies under a frequent Temptation to Sin in that respect: And besides, the necessary Parsimony a Husband must be Master of, to support his Family, often betrays him into a strange Narrowness of Temper and Avarice. And every body knows, that there
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are Sins, and great ones too, incident only to a married State, which, 'tis well, if they are avoided: Those of *Omission*, even were our Bosom-Friends our Wives Judges, I daresay, are not few.

As to the odious Sin of Nonconformity, I think it's ungenerous in the highest degree to suggest any thing without due Grounds for it; but let it stick on the Guilty: As for my part, I assure you, I love the Fair Sex so well, I would willingly oblige them in any thing in the world, but marry them.

As to saunt'ring at Coffee-Houses, and Loss at Play, would have you know I have Business to imploy me, so as not to be idle; and even not to have Time so much almost as to think of Matrimony, (for I think none but Idlers do think on it;) and as to Play, I am so far averse to any thing that is attended with Hazard and Uncertainty, that I decline Matrimony on that account, being with respect to the Hazard of it, a Species of Gaming.

The Ladies are much obliged to you for being their Advocate; all the Men of Honour will surely be married immediately, there will scarce be a Girl left; for by the *Cascoon* Story, you have plainly shewn that those that marry, and have Families, must of necessity be Cowards; and yet I don't know how to think them so, since they DARE marry.

As to the two Quotations out of *Milton* and *Dryden*, pray read the following ones out of the same Authors, and reconcile them.

——— *Oh! Why did God,*
Creator wise! That peopled highest Heav'n
With Spirits Masculine, create at last
This Novelty on Earth, this fair Defect
Of Nature; and not fill the World at once,
With Men as Angels, without Feminine?
Or find some other way to generate
Mankind? This Mischief had not then befall'n,
And more that shall befall: Innumerable

*Disturbances on Earth thro' Female Snares,
And strait Conjunction with the Sex; for either
He never shall find out fit Mate, but such
As some Misfortune brings him, or Mistake,
Which infinite Calamity shall cause
To human Life, and Household Peace confound.*

MILTON.

*Marriage, thou Curse of Love, and Snare of Life!
That first debas'd a Mistress to a Wife!
Love like a Scene at distance should appear,
But Marriage views the gross-daub'd Landscape near,
Love's nauseous Cure! thou cloy'st, whom thou should'st please,
And when thou cur'st, then thou art the Disease;
When Hearts are loose, thy Chain our Bodies ties,
Love couples Friends, but Marriage Enemies.*

And again.

*Lord of yourself, uncumber'd with a Wife;
Where for a Year, a Month, perhaps a Night,
Long Penitence succeeds a short Delight.
Minds are so hardly match'd, that ev'n the first,
Tho' pair'd by Heav'n, in Paradise were curst;
For Man and Woman, tho' in One they grow,
Yet first or last return again to Two.
He to God's Image, she to his was made,
So farther from the Fount, the Stream at random stray'd.
How could he stand, when put to double Pain,
He must a Weaker than himself sustain;
Each might have stood perhaps, but each Alone,
Two Wrestlers help to pull each other down:
Not that my Verse would blemish all the Fair;
But yet if some be bad, 'tis Prudence to beware,
And better shun the Bait, than struggle in the Snare.*

DRYDEN.

As to your Estimate of the Batchelor's Expences, I think I
ve already answer'd most of the Articles; I shall only make
e Remark, That you must be vastly mistaken in the Article

of 4 *l.* a Year to C—*l.* That had certainly been a proper Article of *my* Estimate ; for the *Batchelor* never gratifies his Passion, but when Nature of its own accord dictates : But when married, and it becomes an *expected Duty*, there will to preserve Peace at home, be a greater occasion to have recourse to lascivious Books, to raise that Passion, that by frequent Repetition, and with the same Object, would otherwise grow faint and languid. And what the Consequence of being in such Circumstances will be, I leave to those that are in them, to inform those that are not ; but the Misfortune is, they, *Free-Mason* like, conceal their being trappaned and imposed on, to draw others into the same Scrape, to have less to laugh at them : but I can't but think it would be more generous in them, like the Rich Man in the Gospel to warn us from coming into the same Place of *Torment*.

I would gladly know what End is attained by Matrimony, you say, and 'tis admitted, the Batchelor has had particular Favours granted him by the Fair Sex, and that he's no Novice to their Charms. What Excuse has he then for Matrimony ? only an idle Curiosity, to try whether the Pleasures a Woman affords you, that has furdily tied you neck and heels in Loads of Parchments and Settlements, and who would have differ'd with you, if your Estate had fell short of being adequate to her Fortune by 5 *l.* a Year ; whether those Pleasures are more refined, than those of a truly generous-spirited Girl, that obliges you without Signing and Sealing. And there's one thing remarkable, that the latter neither expects or desires your Affection any longer than she, by her continuing agreeable, merits them ; and in case, as in all other fair Dealing, you don't like her, you are at your liberty to act as you please : But the former in case she does not answer the Sample of her Face, (the only one you are permitted to have) and proves disagreeable, she sticks to you for Life ; and, as if touched with Birdlime, the more you struggle, the less you have power so to do.

But to return to my Estimate, I can't conceive why I should, as I find I have, made so many of the Fair Sex my Enemies. Says one, I'll certainly pull him by the Nose, and other

other threatens to box my Ears, a third excludes me from the Tea-Table, I am forbid to make my usual Visits to them. But what is most unreasonable, those Viragoes I find are all out of the case, my Estimate has nothing to do with them; for their Fortunes are so small, (exclusive of their own dear Persons, which some more amorous Gentlemen may think Fortune enough) that they won't bear to be estimated: But did they but rightly consider, is it not more generous to refrain, even tho' contrary to Inclination, as I proposed, till my Circumstances can afford to maintain a Woman genteelly, than marry, and with both our Fortunes but just barely subsist?

Did young Fellows before they marry, but coolly sit down and consider what they were going about, and make proper Estimates, 'tis to be hoped the Number of miserable Wives, and unprovided Children, would be very much diminish'd. But in answer to all that can be alledg'd of the Expensiveness of a married State, the Women cry out, the Pleasures thereof are so great, they are not to be rated according to any Expence, that attends the purchasing of them. 'Tis true, Batchelors *are at a loss* to guess what they are; and if that will do the Fair Sex any Service, I will admit them very great, yea next to those of Heaven; for, like them, I am sure they are *inconceivable*.

But, now I think on't, why do I talk of marrying? I can have no hopes of such Happiness, each fair Lady is determined not to have the wicked calculating Batchelor, (tho' they'd do well to stay till they are ask'd) no, not if he was worth 50,000*l*. But why? because he told the Truth. If that's to be the case, (tho' I don't say I will not have them if they were worth so much) and I must have No Wife, I say CONTENT; or to use the Words of a Great Man of the Law, BE IT SO.

From what I have said, I would not have you think I dislike Matrimony, or that I would cast an Odium on, or ridicule that State, as some modern Batchelors do: Say they, Matrimony is like a hungry Dog and a Bone; no sooner is
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the Bone found, but the Dog, wonderfully pleas'd with the Adventure, endeavours all he can to devour it; but alter the Position of the Bone, take it and tie it to his Tail the poor Creature runs from it with all his Speed, nor is he easy till he gets rid of it. Nor can I commend a Gentleman pretty well known in Town, that lay in almost the worst Condition the Gratification of a loose Passion could bring him to, who cry'd out in a faltering Tone to his Friend and Visiter, *Even This, Tom, is better than Matrimony.*

No,

— *Higher of the Genial Bed by far,
And with mysterious Reverence, I deem.*

I am, Dear Sir,

Your very Humble Servant,

Gray's-Inn.



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